

A  
DISCOURSE

Tending to prove the

BAPTISME

IN,

Or under the defection of *Antichrist*, to  
be the Ordinance of *Jesus Christ*.

AS ALSO,

That the Baptisme of Infants or Children is warrantable,  
and agreeable to the Word of GOD.

Together with

A REPLY

TO THE

Frivolous and impertinent ANSWER of  
R.B. to the DISCOURSE of P.B.

IN

Which Discourse is shewed, that the Baptisme in the de-  
fection of *Antichrist*, is the Ordinance of God, notwithstanding  
the corruptions that attend the same, and that the Baptisme of Infants  
is lawfull, both which are vindicated from the exceptions of  
R.B. and further cleared by the same Authour.

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Printed at London for Benjamin Allen, and are to be sold at his  
shop in Popes-head Alley, 1643.

DISCOURSE

Tending to prove the

BAPTISM

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be the Ordinance of Jesus Christ.

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That the Baptism of Infants or Children is warrantable  
and agreeable to the Word of GOD.

Together with

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TO THE

Trivolum and impertinent ANSWER of  
A. B. to the DISCOURSE of A. B.

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Which Discourse is shew'd that the Baptism in the de-  
tection of Antiquity is the Ordinance of God, notwithstanding  
the comparison that is made the same as that the Baptism of Infants  
is lawful, both where there is no word of God, and where there is  
A. B. and further cleared by the same Author.

Printed at London for Benjamin Alden, and are to be sold at his  
shop in New-bond-street, 1693.





## The Epistle to the READER.

COURTEOUS

READER,

**I**T seemeth to be the worke of this present age, to be upon the measuring of the Temple, the Altar, and them that worship therein; about the measuring of which things, though the truth and true measure be but one, yet the persons measuring, are very various, and much differing, not only concerning the right understanding of the measure, but also concerning the things measured: hence it is that diversitie of opinions and practises are found amongst persons concerning matters of Religion and Godlinesse, amongst which, the matter of this Discourse is not the least; but rather one of the greatest differences in outward Religion, so as it, both on the one side and on the other, is as a Foundation to be built upon, in regard of many things, which must needs follow, according as persons shall hold and beleeve one way or other; and so great a difference and distance doth it lead men into,

REV. II. I.

## The Epistle

that it admitteth of no healing, for till men be agreed about the matter of a thing (that being first essentiall) how should they possibly agree about the thing it selfe. That things held forth and maintained, to wit, the Baptisme under the defection to be the Ordinance of Christ; and the Baptisme of the seed of Beleevers to be Gods will and appointment, as also the things opposed, namely rebaptizing, or the new way of Baptisme taken up by some, and the refusing, or denying the Baptisme of Infants, are in this Discourse argued and discussed, not by way of Schoole learning, but by plaine inferences, and such necessary consequences as are not to be denied. The opposite part, in regard of this Discourse, are commonly called, by a Nic-name put upon them, Anabaptists, some of which, are my loving friends and acquaintance, whom I would not displease, but rather please, whom I envy not, but love, but the truth is to be loved above all, being most deare and precious. Indeede the selfe same to have the zeale of GOD, if it were according to right knowledge: they seeke after truth, and thinke they have found it, when they imbrace an error, which the further they goe on in, the further out of the way, which appeareth in that summe, they misse it only in the point of Baptisme, &c. whereas others (as by an Honourable Person was lately observed) erre in points of an higher Nature, as namely in holding Free will, falling from Grace, conditionall Election, and



to the Reader.

and denying Originall sinne, opinions accounted as destructive to the truth by the Godly. Indeed I have had great reasoning within me, whether I should conceale this Discourse, and keepe it for private use, or make it publike, but minding what great distraction of minde, and unsetlednesse doe attend not a few about this matter, and minding that some of the learned doe give in no further concerning Baptisme of Infants or Children, then as a Tradition of long and ancient use, whereby many take occasion to strengthen themselves, and to confirme others against the Baptizing of Children? I have assured for the truths sake, to make this common, hoping it may tend to some satisfaction and stay of mens mindes in this matter, and the truth and true ground of things may be the better wayed, and the truth some way furthered, and some persons kept from such wonderfull changes and rechanges as are found with them. Unitie or onenesse of minde among the Godly is an excellent thing, and greatly to be desired, so it be in the truth, but GOD that of his Infinite wisdom causeth good to come out of evil, causeth much profit to attend the variations of his Servants, the truth is the more sought into and discovered, and cometh to shine forth more fully afterward, The Children of the truth come to be approved, <sup>1 Co. 11.</sup> 19, so as the matter being so unavoidable, in as much as the Scripture must needs be true, and every part there-



## The Epistle

of fulfilled. It were much to be desired, that persons would not be so much offended about the differences and variation that are in the matters of Religion and the service of GOD, if they would consider, that great darknesse had for a long time attended the world, by the prevailing of the man of sinne, so as men coming out into the light, see men like trees as the Proverb is: And againe would minde, how great oneness and agreement there is in those that differ, agreeing in the maine points of Beliefe of one GOD, one Lord Iesus Christ, touching his Natures and Offices; as also in the Doctrine of Iustification, Redemption, Sanctification, in the Doctrine of Free-grace, and perseverance therein and many more, too large to be rehearsed here: And then on the other side would consider, how that the differences among the Godly, are of inferior kinde, being only for the most part about outward worship, and the right way of serving GOD, wherein if any doe erre, he falleth to his own Master, and his error cannot reach an other in way of prejudice or hurt, every one being to give an account unto GOD for himselfe: I say if persons did but minde such like things, it would greatly abate of the prejudice that many have in their mindes, touching this matter, and it would take-off the offence of others, who without cause they have taken against such as seeke after the truth by reason of this; for indeed it must needs be a great weaknesse of minde and want

Ro 14 4.

to the Reader.

of judgement to be so highly displeased, as some are, with  
varietie of judgements among men, in matters of  
Religion: And however it is most certaine, that it  
is better there should be differences among men, then  
that grosse ignorance should take place, or Papall Ty-  
ranny beare sway and rule as it hath done, and yet  
doth too much in the world, and the same persons that  
are so offended about differences of opinions, take little  
or noe offence at the same. In reading of this following  
Discourse I shal desire of thee Courteous Reader, who e-  
ver thou be, that thou wouldest not gather any such con-  
clusion, as if I held the Church of Rome a tru Church, for  
indeed I am farre from any such thoughts, holding that  
State to be the Mother of Fornications, the great whore  
Sodom & Egypte spiritually, according to the account of  
the Scripture. Now for this Discourse sent forth, if it  
shall come into the hands of the Learned, I desire they  
would take no exception at any Tottologie or want of  
Art they shall finde in it, for the Author professeth it  
not, and did applie himselfe to weaker capacities, and  
so went over things the ofter that they might the lesse  
mistake or mis-construe his meaning. If it shall come  
into the hands of those that minde the things as truths,  
which this Discourse opposeth, I pray them to consider  
the whole, and one thing with another, before they  
give judgement; and if it shall please any to make  
Answer, (whereat I shall be nothing offended) I desire  
they

## The Epistle, &c.

they would please to measure such measure as I have measured to them, whom I trust I have not in the least wronged; And if in Answer they can discover any error, I shall be content to lose, so the truth may gaine. If any shall meet with this that are like to Gallio, I only counsell them not to increase their bonds by mocking; and if they will not be warned, let them mock on. If any moderate and indifferent affected shall read this Discourse, and gaine any knowledge by it, let them give the praise to God. And so forbearing to trouble thee Courteous Reader, with any thing further, I leave thee to the perusing of it, (and the blessing of God to cause thee to profit) and rest,

Thine in the service of Love,

P. B.

A





A  
DISCOURSE  
TENDING TO PROVE

the *Baptisme*, in the defection  
of Antichrist, to be the Ordinance  
of JESUS CHRIST.



THE holy Scriptures doe very fully  
and clearly hold forth the perpe-  
tuity and continuation of the estate  
of the visible or externall Church  
of *Christ* in the world, a plant of  
his own planting not to be rooted  
out for ever. This having conti-  
nued from *Abraham* to *Moses*, from *Moses* to our  
Lord *Christ*, and from Him to continue till he shall  
come and deliver it up to his Father, that *God may*  
*be all in all*. The perpetuities and abidingnesse of  
this last period of the Church under the New Te-  
stament, it was foretold by Prophecie, *Esay* 9.7. 59.  
21. *Dan*. 7. witnessed very fully, *Luke* 1.33. *Acts* 5.  
29. *Heb*. 12. 29. and it is confirmed by Promise, in  
the 16. *Matth*. 18. 28. 30. these promises (as all other)  
are yea and Amen, stable and true for ever, and so to  
be accounted by all the Saints.

1 Cor. 15.

B

To

To all which places that give in witnesse to this we might adde that in the 1<sup>st</sup> Heb. 8. *Jesus Christ yesterday, and to day, and the same forever*, as in other considerations; to the Head, and Husband of his Church his Spouse, his Body.

Certainly *Jesus Christ* was never a Widower or Head, without a body, be that farre from any to think, which should be if (at any time) his Church ceased to be, or died out of the world.

This estate of *Christs* visible Church being thus to abide, and abiding and continuing in the world, It hath abode and continued under the defection of Antichrists usurpation, or otherwise it hath abode and continued somewhere else in the world, as from under that defection, if some where remaining, it must be of necessity.

The defection and falling away under Antichrist was very generall and marvelous universall, as appeareth by what is written, *Rev. 13. 8. 16.* And unless the defection had bin so, how should those be the *first fruits unto God*, that first appeared in the dawne of the day (commonly accounted, and that not untruly, as I judge the Waldenses) if there had bin any that had remained pure and undefiled, as in a Church way. Indeed the Greeks did not always be subject to the Roman power, yet were very little short in defection. I suppose according to the measure whereby the Romanists in defection are measured, they will stand or fall together. Truly it will be a piece of speciall service to the godly, and very thankfully accepted, if any could make it appeare, such a continuance of the Church estate elsewhere

in the world, then (as aforesaid) it would tend to the settling of things very much; and for my part, I should blesse God for their discovery. If none be foundable to make it appeare, (as to have continued elsewhere (as I beleeve they cannot)) then it will be more then probable, that it hath continued under the defection of Antichrist, according to that of the 2. *Thess.* 2. 4. for some way, and some where it must continue. And as the Church that great Instituted Ordinance is to continue, and hath continued, so likewise the Ordinance of Baptisme, by which the matter of the Church is difference.

Now if what is before said concerning the perpetuity of the visible Church, shall be found a truth, and so esteemed, then this must needs be found an error, and so accounted, that supposeth or taketh that for a ground, which is the direct contrary, and flat deniall of this truth, to wit, That the Church hath ceased at some time, and bin utterly extinguish, and Christ a Widdower for a good season, till by themselves, or some others it was revived, and so came to live againe: Such as take this for a ground of their practise, they must needs erre, and build up on the sands.

But the way of new Baptizing, lately began to be practised by some, supposing themselves, and so others, not to have bin Baptized with the Baptisme of Christ, hath no ground for its practise, but the separation of the Church, and Baptisme with it, is not remaining in the world. That they are utterly separated where Antichrist prevailed to exalt himselfe, their practise doth fully declare: and that it is so,



they take for granted and indeed; so had they need, for to prove it they cannot; let that be minded, 2 *Theff.* 2. 4. *Matth.* 16. 18. If it were so, that under the defection, the Ordinance of the Church, and Baptisme ceased; yet that it no where remayneth in the world, may not be thought for the reverence of Gods Word before declared. But till this also be beleevd that the estate of *Christs* Church and Baptisme, by which the matter is differenced, is no where else to be found, remaining in the world: there is no ground for this practise of raising Baptisme, by persons Baptizing themselves: But rather there would be a seeking out the Church, where she were to be found, and there receiving the holy Ordinance of *Christs* Baptisme, as in a right line, and so be added to the Church, and from thence conveying the truth into these parts againe, where it had ceased. In *Sion* of old God appointed the blessing, and life for ever, and thither, from the utmost parts of the earth the godly repair'd, as they very well know. But they doe not beleve such a continuation, it is plain, and how shall they then seek there to light their Candle? they must seek, as they doe, to doe it some other way. To help their belief, or make it greater unbelief, I pray them to studie that place, *Heb.* 12. 8. and see how they can resolve the case, that *Christ* should not have bin a Widower, and a Head without a Body: if his visible Church had dyed, and left the world, till they, or other, a little sooner, came and made him one againe, without his appointing, or leave, or consent asked; a very mean opinion, unworthy our Lord, or any of his follow-

*Acts* 2. 47.  
*Psalms* 133.

ers. And whether he will accept of this Sponse they make him, or reject her as a Harlot, may well be questioned; and the rather, seeing they have questioned it themselves once and the second time.

But I well know some are so filled with prejudice, that they have no patience to heare, or so much as to think of this matter of the Church estate remaining under Antichrists exaltation: I doe pray them setting aside prejudice, they would be pleased to assigne and set forth the error or absurdity, the hurt or damage that cometh of such an opinion, that the Ordinance of the Church, and Baptisme, have bin in Captivity in Babylon, and there preserved by the power of God for a time, &c. and now by the same power brought out and restored to freedom and purity, God returning to build againe his Tabernacle, broke down and ruined, but not destroyed, as sometime of old the Church and Vessells of the Lord were in Babylon, and from thence returned. When it shall please any to set down the error, or hurt, or damage, I doe promise with Gods leave, to consider of it, and happily it may alter my belief in this poynt.

A.D. 15.

Efr. 7. 8.

9. -11.

But now further Baptisme being lost and fallen out of the world and an Idoll, and likenesse come in the roome of it, the Church being ceased, to whom Christ gave his power; persons not having the Baptisme of *Jesus Christ*, but being unbaptized, all which the opinion and practise of New beginning Baptisme supposeth to be most true and certain, and thereupon doe ground their proceedings.

I inferre hereupon, that it is, and ever shall be

Mat. 3. 3. 17.

11. 13.

Mar. 9. 12.

Jo. 1. 15.

Jo. 3. 31.

Mark. 21. 25

1 Sam. 1. 3. 8

Acts 19. 15.

2 Chron. 26.  
18, 19.

found unlawfull, and without warrant for any person, or persons, whatsoever, to attempt, or goe about the raising, creating, or setting up of it againe, unlesse the said persons have a speciall and particular warrant from heaven, and a Commission, as *John* the Baptist had. The Jewes (though blind, could see this, that none but a *Christ*, a *Moses*, or *Elias*, or a Prophet from heaven might doe this, so as there being no such to be found to restore, and newly to erect this Ordinance fallen out of the world, for any other to goe about the raising of it (as some please to term it) they shall but raise it from beneath (if not out of the bottomlesse pit) Commission being wanting in the actors of it, it shall be but only earthly, and from beneath. And it being asked of these, as the Jewes asked of *John* his Baptisme, *whether it were from heaven, or of men?* It must needs be answered of Men, for no Commission can any shew to raise Baptisme thus fallen out of the world; nor to Baptise themselves, or others, being themselves unbaptized, no more then *Nadab* and *Abihu* could shew for taking other Fire, *Lev. 10.* or *Saul* for sacrificing in *Samuel's* absence. If these should be asked as were those that would cast out Devils in *Iesus* name, without, Commission, *Iesus* we acknowledge, and *Paul* we know but who are ye? whence came you? who gave you Commission? they must needs remaine silent. Waiting is unavoidable in this case, till our Lord come, or send some one from heaven to restore, and newly to begin this lost Ordinance: for to doe otherwise, were to doe as King *Uzzia* did, or as did *Saul* in offering sacrifice in *Samuel's* absence, he conceiving himselfe



himselfe to be in a great strait, as indeed they are, and may well take themselves to be, that are of such opinion that Baptisme is lost, and fallen out of the world, and must be by them, as of necessitie, be gone againe and restored.

This their attempt is marvellous that they have not patience and do not waite, seeing they, or at least some of them, beleve and expect our Lord *Christ* personally to appeare againe in the world; happily he may be angry at their sudden attempt, that they did not waite and tarry his coming, or at least, till he had sent them with speciall Commission as he did *John the Baptist*, to prepare his way before him.

Now if any either have, or shall adventure to be so hardy and venturous, as to run not being sent, as of old some Prophets did, and shall set about the doing of this, without Commission and speciall warrant, they shall but produce and bring forth an Idoll of their own begetting which shall be no Ordinance of *Iesus Christ* at all; error according to their owne ground, having destroyed and made voyd their former Baptisme, a little error shall make voyd this also, and they shall still remaine without the true Baptisme of *Iesus Christ*, as default in the subject made voyde their former Baptisme, and made them reject it as an Idoll; default in power, and want of a right Instrument that hath Authority, shall make this to be voyd also, and an Idoll likewise, worthy to be rejected: for if a man can receive nothing, unless it be given him from above, and if every good gift be from above, from the Father of lights;

Joh. 3. 27.  
Iam 1.

This

This not having Divine Authority in the Instrument, and so is not from above, from Heaven, as *Johns Baptisme was*, but from beneath of men earthly of no value at all; If default in the subject make a nullitie; an Infant of a Beleever, instead of a person of yeares, professing Faith and Repentance, so is their opinion; then in like manner it must needs be, that default in power, and want of a Commission, doth make voyd also: That is, when an unbaptised person instead of a Baptised, doth act it. The Commission in the 28 *Matt.* 19. it is most plaine, it is to none but to such as were Baptised, receiving it from *John* that had Commission to do it, and so as in a right line.

- An Unbaptised person, what hath he to doe with it, or the acting of it? he may be sure God never required it at his hands: what warrant hath any Unbaptised person to Baptise himselfe? he may be sure God never spake one word to him about it; as for example, there is none in this kinde to be found, nor one in all the Scriptures; and truly, for a man to Baptise himselfe, and so to begin Baptisme, (which he must necessarily thinke is not remaining in the world as before) is so singular a course, and so differing from the way and practise of the Saints, that it discovereth it selfe to be erroneous and not of God: The people went to *John* that had Commission, *Paul* to *Ananias*, *Cornelius* to *Peter*, the *Eunuch* to *Philip*, Disciples to such as were Disciples before them; yea, our Lord himselfe, the King of the Church, he went to *John*; If any might take liberty to himselfe, sure he might, but he minded the fulfilling

Esa. 1. 12.

Jer. 7. 22.

Mar. 1. 9.

Mar. 3. 19.

filling of righteousnesse, which how these regard it, I leave it to be judged by their practise, who will thus adventure to do as never any did before, namely, Baptise themselves, and then others, when as Baptised persons are in the world, which they will not repaire unto as our Lord did to *John*. If they had questioned, as I have heard some, going over the Sea, they may please to minde the example of our Lord, that went over *Jordan* to *John*, but it is likely, they question their Baptisme that went before them, whether it were true or no, it not being lineally descended, and indeed so have they cause; In like manner others do, and well may question theirs, as fearing it is but some Idoll, of their owne, as before is said.

But all that can be said availeth not to satisfie some, for by no meanes can they see how Baptisme should be Gods Ordinance, under the defection of Antichrist. I answer, it may well be so that they cannot see this, nor yet that to be the Temple of God where Antichrist sitteth. *Thes. 2. 2.* this is a great difficulty to many, but what then? may it not be a truth, and so indeed in the one and in the other, because many cannot see it: yes certainly, unlesse such as cannot see it, had or might be thought to have infallible knowledge and understanding: *Nicodemus* could not see into the truth of the Doctrine of Regeneration, or the new birth: our Lord told him of, yet it was a truth; and so is this of Baptisme being Gods Ordinance, in or under the defection of Antichrist, though some do not, and others cannot see it so to be: let such minde that this is a mystery,

John 3.



yea mysteries standing together, the mysterie of the Church, and the mysterie of Iniquitie; these being found standing together, no marvaile if they be not so easily perceived particularly, especially when persons look also fiercely upon the one, that they altogether loose the sight of the other, and cannot see it, and so say as *Nicodemus*, how can it be? To be able to distinguish aright of things, standing thus together, namely Gods posts from mens, and mens from Gods, is a point of great wildome, which the Lord give men understanding to doe aright.

Oh but the Baptisme of Infants or Children is such a matter as spoyleth all, and maketh voyd Baptisme forthwith, where it is practised, so as ever since this came into use or practise in the world, Baptisme hath there and then ceased so, as to be non of *Christ*. Indeed, if it doe make it voyd now, it did so at the first, and so it began to cease, and there was a nullity of the Baptisme of many before *Christ* died, or at least before the Apostles left the world, for ought any are able to manifest to the contrary; I may safely affirme.

But touching the Baptisme of Children or Infants, if it were an error as some suppose, and would have it; doth it then follow that it is a nullitie, and so voyd, because an error is in it? If it were so, then is then Baptisme, their Church, and all their actions, nullities and voyd, having error attending them, as they will confesse and must doe, unlesse they will pleade perfection in their courses, which I trust they will not doe: so as now the question will not bee concerning error, but concerning the nature and degree

degree of error which conduceth to make voyd a matter, and so this of Baptisme, and with reference to the quality and degree of error; it is evident, that as great error attends their new Baptisme, as the Baptisme of Infants, or theirs in infancie: let the matter of the estate of defection be added to it; So as here is no ground to goe upon, but that which leadeth into an endlesse Labyrinth: and indeed, this some of them have come to see and to confesse, and so have rejected their second Baptisme also, and taken up a third, which in time no doubt, when their heate is over, and they have more seriously considered of it, they will see it to be as faulty as their first or second, and that it is to be rejected also.

But if an error doe not make a nullitie, as it is most sure it doth not, no though the error should be great, then may the Baptisme in and under the defection, be and remaine Gods Ordinance, notwithstanding all the error or errors that attend it, or are in it: And indeed so it doth, so as there is no need of this new way never heard of in the word of God, namely of a persons Baptising of himselfe, and so others afterward, or others before he himselfe being Unbaptised, when as they sayd, persons were before partakers of the true Baptisme of *Iesus Christ*, notwithstanding there were some errors attending the administring of it to them; for all that the premisses will beare, or can be gathered in this matter concerning the subject, is but at the most, that persons should keepe back their Infants or Children from the Ordinance, least they happily should pro-

plane the same by overtimely using and partaking of it, and so tarrying till nature had given some ripeness in speech and utterance, and art by Industry in way of Education had done its part also, before seven yeares they might become capable subjects, according to these mens ground, confessing Faith, and professing Repentance, when they have never a whit more grace then they had the first day they came into the world, and in this way as I am informed, some in the *Nether-lands* are fully pleased and contented; a very empty businesse.

But now very lately some are mightily taken, as having found out a new defect in the *Baptisme*, under the defection, which maketh such a nullitie of *Baptisme*, in their conceit, that it is none at all, and it is concerning the manner of *Baptizing*, wherein they have espyed such default, as it maketh an absolute nullity of all persons *Baptisme*, but such as have bin so *Baptized* according to their new discovery; and so partly as before, in regard of the subject, and partly in regard of so great default in the manner: They not only conclude, as is before sayd, a nullity of their present *Baptisme*; And so, but addresse themselves to be *Baptized* a third time, after the true way and manner they have found out, which they account a precious truth. The particuler of their opinion and practise is to Dip, and that persons are to be Dipped, all and every part to be under the Water; for if all the whole person be not under the Water, then they hold they are not *Baptized* with the *Baptisme* of *Christ*. As for Sprinkling, or pouring Water on the Face, it is nothing at all as they



account, and so measuring themselves by these new thoughts, as unbaptized, they addresse themselves to take it up after the manner of Dipping: but truly they want a Dipper that hath Authority from heaven, as had *John*, whom they please to call a Dipper, of whom it is sayd, *that it might be manifested his Baptisme was from heaven.* A man can receive nothing, that is, lawfull authority or power to *Baptize*, unlesse it be given from heaven, which I desire they would be pleased to mind, and they will easily see their third *Baptisme* is from the Earth, and not from heaven, as *Iohns* was. And if this case be further considered, it will appeare at the most to be but a defect in the manner, and a coming short in the quantity of the Element. It is a wonderfull thing that a nullity should thereof follow forthwith, of which more may be seen in the same case before. Againe, that the substance of an Ordinance of so high a nature and great concernment, should be founded in the Criticknesse of a word, and in the quantity of an Element, is no lesse marveilous to say no more. Oh but *Baptisme* is a Buriall, as it is writ. *ten, We are Buried with him in Baptisme, &c.* and we are raised up also to newnesse of life. This Buriall and resurrection, only Dipping can import and hold forth. Whereunto I say it is very true, that *Baptisme* is a Buriall, and holdeth forth our Buriall and rising with *Christ*. And so it is in regard of the person that is Baptized by Sprinckling, or powring Water on the Face, as they are pleased to say, they are under the water, and Buried. I desire they would shew how else they were *Baptized* unto *Moses* in the Cloud,

John 3. 17.

Colo. 2. 12.

1 Cor. 10. and in the Sea, when not so much as an hair of their  
 heads was wet. But while they force *Baptisme* to  
 hold forth Buriall, &c. they lose that which it hold-  
 eth forth equally with Buriall and Resurrection,  
 namely the sprinkling of the Conscience of per-  
 sons in the blood of *Christ*; and the laver of Rege-  
 neration, or washing in the blood of *Christ* that bles-  
 sed Fountaine, imparted and held forth by *Bap-*  
 tisme, as well as Buriall and Resurrection, which is  
 wholly lost in this way of inforcing, only Dipping  
 to hold forth Buriall, &c. For all doe, or may know,  
 that a thing Dipped in Water, is not therefore wa-  
 shed or made clean; neither is washing alwayes in-  
 tended in the Dipping of a thing in Water. Indeed  
 washing, to make cleane, is by the way of Dipping  
 many times, that by putting the thing into Water,  
 and rubbing of it, of the like, it might be cleansed,  
 which I conceive it was the way of their washing in  
 those times, and Countries, where *Baptisme* was  
 first begun; as it is the manner now in many cases,  
 especially where there is much Water, and much  
 filth in the thing washed.

And that it is or may be a laudable way especially  
 in the hot Countries, to dip a part rather then the  
 whole, I will not gaine-say, but that washing (intri-  
 mating washing in the blood of *CHRIST*) is the  
 maine thing held forth in *Baptisme*, I suppose it can-  
 not be denyed, and that a little water sufficeth to  
 hold forth as well as a great deale, and that to one  
 part (as the face, as the usuall manner now is) as to  
 the whole: So as he that is washed, needs not but to  
 be washed in one part, and is cleane all, according as

our

our Lord could *Peter* (who it seemeth was of the *Joh. 13. 9.* minde these are of) who would have his hands and his head, even as these will have the whole, over head and eares, as men use to say, dipped, but not therefore washed as before.

And furthermore to resolve and determine how this totall dipping can stand with modesty and shamesfastnesse, is a hard matter to be made apparant. If out of modesty persons shall use a linnen garment or the like, it will be very considerable, whether this is not to be modest above what is written: If that shall be resolved, sure those vestments must needs be very holy vestments that shall be Baptised into the death and Resurrection of *Iesus Christ*: I suppose they may equalize the Surplice, if not excel it: being the fruit of voluntary Religion, both of them.

The *Romanists* some of them, and some of the poore ignorant *Welch* do use dipping, I thinke these will not say they learned this new truth of them, neither do I thinke they will hold their Baptisme ever the truer for their dipping: I hope when they have further considered this matter, they may abate of the fiercenes of their opinion: so as to thinke that Baptisme under or in the defection may be Gods Ordinanee, so as there shall be no need of this new dipping.

But in asmuch as this is a very new way, and the full growth of it, and settling is not yet known, if it be to themselves, yet not to me and others: I will forbear to say further to it.

And here let me declare how wonderfull strange  
the



the thoughts of men seem to me in the minding of the things of Gods Ordaining, that if it happen that mens devises are added to them, or set by them, they conceive them to cease and lose their being: when as the things of God are more strong and durable, then so easily to fade and vanish: It is most certaine that *every plant not planted by God, shall be plucked up*, but what is of God cannot so easily be destroyed: *Dagon* may fall before the *Arke*, and be broken to peeces, but the *Arke* be unshaken, though among the *Philistines*, and from thence brought forth againe, without any alteration of the nature of it, and the Vessells in like manner brought out of *Babell*, without change of their relation, which thing, if persons would minde, they would expect the ruins of *Babell*, and all mens Inventions, rather then to admit of any such conceit of the ruine of Gods waies, by the devices of Satan, as if he were stronger then God.

Ma. 15.

Act. 5.

1 Sam. 5.4.

Esr. 1.8.

Ma 13.29.

Ezek. 43.8.

But woting well, that many have a vaine this way, to pull up the Wheate with the Tares, and to destroy Gods posts together with mens, because mens posts are set neere unto them, and unlesse they doe thus they thinke they do nothing at all, never minding any severing or distinguishing: I will leave the further prosecuting of this last trade at the present, and say something of the fore part, where there is two things considerable as generall grounds, in the minding whereof, sundry particulars will fall in. The first is the Covenant of Almighty God to *Abraham* and to his seed after him, in their generations. *Gen. 17.7.* It is an everlasting Cove-

Covenant, as in the nature of it, so in the extent, being made to a thousand generations, continuing to the time of Grace, being in force after the sufferings of our Lord, as appeareth by that of the Apostle; *Ye are the Children of the Prophets, and of the Covenant*, and againe, *the Covenant is made to you and to your Children*, yea it did extend to the *Gentiles*, they were a part of the seed unto whom this everlasting Covenant was made, as we shall further shew hereafter. This Covenant of Almighty God as it is everlasting, and hath the same extent for ever, as ever it had; so it is a distinct thing from either of the Testaments, old or new; for let it be minded, there is but two Testaments, an old one by *Moses*, a new one by our *Lord Jesus Christ*, so the Scripture is cleare, *Hebrews 8.* one confirmed by the blood of Goates, &c. and the other in or by the blood of the Sonne of God: Now the Covenant to *Abraham* and his seed is neither of these two; the old it is not, nor any part of it, it was made 430 yeares before, and noe whit disannulled, swallowed up or made voyd by the Testament of *Moses*, as expressly the Apostle doth witnessse, 3 *Gala. 17.* the new it cannot be, in asmuch as it is, as before is shewed, 430. yeares older then the old, and to make it a part of the new as some do, is to subvert the order of God himselfe, for so the new Testament by CHRIST the Sonne, should be indeed the old, and the old by *Moses*, 430 yeares after, should be the new: alike mistake it is, to make it a part of the old, or the old it selfe, as some doe, and so to count it legall and carnall and the like, when as indeed it is most gracious and hath nothing but free grace in it, and in all the

Psal. 105. 8

Acts 3. 25.  
2. 39.Heb. 8. 6,  
7, 8.

parts of it, and indeed but for digression from the matter in hand, I would say something further about this matter, because I know some will count this a new thing, but let them minde, that though a Covenant and Testament have a common and generall acceptance in the Scripture phrase, yet in strictnesse of speaking they are distinct and divers, and not the same.

He. 9. 6.

A Testament can be confirmed noe otherwise but by death or blood, so the Apostle, and so were both the Testaments old and new; but a Covenant is otherwise ratified, and a person may make divers Covenants, but he can make but one Testament, in asmuch as he can die but once. Almighty G O D made one free gracious and everlasting Covenant with *Abraham* and his seed, and two Testaments as we said before, one by *Moses* which waxed old, and one new By his Sonne *Iesus Christ* our Lord: and though this may seeme new, yet any inobedience shew the error that attends it.

Now to returne to our matter, This Covenant with *Abraham* and his seed being a distinct thing from either of the testaments, and being everlasting, and not made voyd by either of the Testaments, the seed of the faithfull must needs be interested in it so long as it doth last and continue, but as before it is everlasting, and so in the extent of it, so as the believing *Gentiles* and their seed are interested in it and made *Abrahams* seed, they according as the Apostle declares in the 3 *Ephe.* 6. are made fellow heires and of the same body, and partakers of his promise or Covenant in *Christ* through the Gospell: The promise or Covenant in the 17 *Gen.* 7. The *Gentiles* they



they be a part of the seed to whom the promise was made. *Rom. 4. 16.* which was made sure and good when the partition wall was broken down, and there was neither Jew nor Greeke, &c. but all one in *Christ*. *Abraham* being made according to the promise of *God*, a Father not of one only, but of many Nations; that so in him and in his seed, *all the Nations of the Earth might be blessed*, he being made a Father to them all (not only to the Circumcision, but to the uncircumcision) according to the extent of the promise, and everlasting Covenant of Almighty *God* unto him, in the fulfilling whereof the promise was made sure and good to all the seed. *Romans 4. 16. 17.*

Gal. 3. 28.

Rom. 4.

Indeed the *Jewes* as branches of the Stock of *Abraham*, were broken off (yet not all) and the *Gentiles* grafted thereon, *Rom. 11. 17.* which was according to that foretold by *Christ*, the Kingdome should be taken from them, and given to a people that would bring forth the fruite thereof, namely the *Gentiles* *Mat. 21. 43.* And so those other sheepe brought in, that were not of that Fold. *Iohn 10.* that there might be one Shepherd and one Sheepe-fold, and not two: the promise it being to seed and not to seeds; that is, to *Jewes* and *Gentiles* united together in one in *Christ*. *Gala. 3. 16.* from all which, and much more that might be said, I take it to be most evident, That the Covenant to *Abraham* was everlasting and to continue for ever: that it did extend it selfe to the *Gentiles* as it did to the *Jewes*: to the Nations of the *Gentiles* that beleve, as to the Nation of the *Jewes*: to the seed of these and their posteritie now, as to them and their posteritie of old. That they to wit,

Children of the faithfull, are of the Church of *God*, and within the Covenant to *Abraham*, and so by just consequence have a right to such Ordinances as are the seale of that Covenant, as of old, namely to be Circumcised with Circumcision made without hands, and to be buried with *Christ* by Baptisme: so as it must needs be a great wrong and violence to the Covenant of Almighty *God*, and injury to *Abraham* the Father of the Faithfull, to exclude such as *God* hath not only necessarily included, but exprest in that his everlasting Covenant, namely the Lineall seed of the Faithfull: to forbid such to come to *Christ*, as sometime some Disciples did, finding fault with them that bring them, as did those, whom *Christ* blamed, must needs be a changing the everlasting Covenant, and a bringing in a new Gospell never learned of *Iesus Christ*.

Colo. 2. 11.  
Ma. 19. 13.  
14.

Minding that former to be very cleare, that the Covenant is everlasting, the same, of the same extent, the lineall seed of the faithfull within it: I now proceed to the consideration of the second thing, which is, That the estate of *Christ*s Church, hath bin, and is stable and firm, abiding to perpetuity: some change in form and administration, but not in matter and relation. Proove of this I shall spare, having done it before, to which I referre the Reader. Now all doe confesse, that Infants or Children before they came to yeares of understanding, were formerly a part of the Church, and true and lawfull Members, from *Abraham* to *Moses*, from *Moses* to *Christ*, what should let them to be a part of the Church yet still, and true and lawfull Members, seeing the Church or Kingdome is the same, according

ing to that of our Lord before declared, *Math. 21. 43.* And seeing the Gentiles they are fellow heires, (and but fellow heires) and of the very same Body or Church *Ephes. 3. 6.* how can it be imagined on the part of any soberly minding the truth, that Children or Infants of the Faithfull, should be now excluded, touching which G O D hath never spoken one word, but the contrary. Sure there is something in the distribution which the Apostle maketh of the Church, Husbands and Wives, Masters and Servants, Parents and Children, yea Children to be educated and brought up in the feare of God. What had he to doe with them, if *without*, as these account? And beside, can any imagine that when the Jewes shal be grafted in againe into their own Olive tree, *Rom. 11.* that then their seed shal be excluded, and left out, as not any more capable of that grace and favour; sure this were greatly to lessen their comfort, and much to diminish of the grace of Almighty God.

*Ephes. 6.  
1 Cor. 11.*

Oh but (say some) what of all this? if it were so, there is no example in the new Testament for it?

Answer, no more there is no example for a persons Baptizing of himselfe, or to Baptize others, being himselfe unbaptized: let any shew the latter; I shall undertake when he hath done, to doe the former. But there is precept, or warrant for the latter may some say, namely, that in *Rom. 10. 6. 7.* Say not who shall ascend into heaven, &c. Surely they are neare driven, that have no other proof but such for their practise: *Nadab* and *Abihu*, and *Saul* might have made use of that proof to their purpose, and so might those many Profelytes, who from farre Countries



Mat. 12.

43.

came to *Hierusalem*, and were added to the Church, they might, if they had bin as wise as these, have stayed at home, and Circumcised themselves, and so served God: for in like manner they were not to say, *who shall ascend into heaven*, the Word it being nigh unto them. But they knew otherwise, and so may these, that are to repaire to the Church, where she is to be found; yea though they should goe as farre as the Eunuch went, to *Hierusalem*, or as the Queen of *Sheba*, that came from the utmost parts of the earth; yea, our Lord might have spared the labour of fulfilling of *righteousnesse*, in going over *Jordan* to *John*; he might have stayed at home, and Baptized himselfe, the Word being nigh unto him. But it may be they have some other prooffe that I doe not know of: indeed so have they need, or else they are in a poore case.

But a great matter it is with some, that *Abraham* had two Sonnes, one borne after the flesh of *Agar* the Bond-woman, and one borne after the Promise, by *Sarah* a Free-woman. This the Apostle saith is an Allegory, *Gal. 4*. In way of allusion to these two, the Apostle saith that *Hierusalem*, *that now is*, is in Bondage, as was *Hagar* and her Sonne; but *Hierusalem that is above* is free, the Mother of us all: hence high Notions attend the minds of some, and upon this Allegorie not well understood, I suppose they build very strongly, for the rejecting of Children from the Covenant, and putting of them from Baptisme, the seale or signe of it; unto which matter I answered, and say indeed *Abraham* had two Sonnes of two Women, *Hagar* and *Sarah*, and these were Types of two states of people, and did point unto the time of grace

grace, when the truth and substance of this was fulfilled, when *Christ* came unto his own, and they received him not, but to such as did, *he gave power to be- come the Sonnes of God*, so many as did believe in his name; those that did not, as the greatest number did not, they became bound, as *Hagar* and her Sonne, and so was the present state of *Hierusalem*, but the *Gentiles* beleeving (Children of the promise) with a remnant of the *Jewes*, were made free by the Sonne through beleeving, and were the *Hierusalem* that was from above, the Mother of us all: The *Hebrewes* or *Jewes* were cast out for unbelief, as the Bond-woman and her Sonne were for mocking, and so were in the same state, and yet still are, that *Ismael* and all his posteritie were: But such as did embrace the Sonne, and believe, whether *Jewes* or *Gentiles*, were made free by the Sonne that maketh men free indeed. Jo. 1. 11. Jo. 8. 36. And thus that Allegory is made good, and that Type fulfilled, and we *Gentiles* are as *Isaac*, Children of the promise. Gal. 4. 31.

Oh no say some, Children of the promise are true (they meane lively) beleevers, and Children of the flesh are Infants: this is a marvellous understanding indeed, *Isack* lineally descending from *Abraham*, being an Infant, was the Sonne of promise, and so were his Lineall seed to a thousand generations, that did proceed from him lineally; of which Lineall seed, some were in time, lively beleevers, and some carnall and void of the Spirit; yet all the holy seed of promise.

I (may some say) it is true, under that Covenant it was so. I answer, the Covenant is still the same, though the Testaments differ, which no way alters the

Gala. 3. 29.

the case. I but (say some) it is sayd, If we be *Christs*, then are we *Abrahams* seed &c. I answere, it is so sayd of the *Gentiles* in opposition to the *Jewes*: the *Gentiles* beleevving are *Christs* as before, and heires according to promise, and the promise is to the Parents and their seed, as to *Isaack* and his seed. Then *Ismael* might challenge right, might some say, *Ismaell* I say was noe child of promise, and though hee were *Abrahams* Lineall seed, hee was cast out, and so were the *Jewes* that rejected *Jesus Christ*, and so shall it fare with the *Gentiles* when they will noe longer owne *Iesus Christ*, they then shall be rejected also, and the *Jewes* when they shall come to beleve shall be grafted in againe into their own stock and Olive tree. Rom. 11. A very high mystery which the Apostle would not have men ignorant (to wit us *Gentiles*) of it, that we might feare and not be high-minded: but alas, some will be ignorant of it, whether the Apostle will or noe, and be high-minded also, and boast against the branches as carnall: and for lively beleevvers, such as these men meane; indeed truly, and I conceive not unproperly, they may be called the seed of *God*, and his Sonnes being borne of him: and if *Abraham* be honoured by Almighty *God* to be called their Father, also he being a Father to all that beleve; he of old, yea alwaies had such among his seed, but knowne only to *God*, that only knoweth the heart and knoweth his own. As for these what ever they talke, they cannot as of certaine infallibility, shew us one of *Abrahams* Children according to this their sense, but they must vaile the matter to charity, and if they would please to extend their charity but a little further, they

Jo. 2. 2.  
chap. 5. 1.  
Rom. 4.



they without any error or absurdity, may take in Children also.

There are sundry other Scriptures controverted about this matter and reasons, *pro* and *con*, which for brevity sake I will forbear, and shall only here intimate, how uncomfortable a Doctrine this is, of denying the lineall seed of the faithfull to be of the Church, and within the Covenant of Almighty God, as of old, for from thence it must needs follow, that Parents doe beger, beare, and bring forth Children to the Divell: sure he is much beholding to them for increasing his Kingdome, but what sad thoughts may hereupon attend them, I leave it to them to consider that are of such believe, and propound to them, whether they could not thinke it were as good to burne, as to marry, or at least to be baren, as to be fruitfull and beare Children, and do such service to the Divell in the Augmenting his number. But it may be, they will thinke themselves, that their children have no originall sinne, and so resolve the case just as some doe.

Indeed it seemeth, that such like sad and perplexed thoughts or reasonings some of the Church of *Corinth* happily had, whereof they desired to have resolution from the Apostle, who telleth them, that if one person, either Husband or Wife be a Beleever, then were their Children holy or separate, otherwise they were uncleane or common: *1 Cor. 1. 3*  
This is a very considerable matter; some knowne thing sure the Apostle alludeth unto, that he speaketh thus: we may take knowledge, that of old the Nation and Church of the *Jewes* was holy and separate, and all Nations and people else, were common and uncleane: The substance of which matter standing good, causeth the Apostle to inferre by way of a reason here, *else were your Children common or uncleane, but now are they holy or separate*. This reason hath little force, or can give small satisfaction to the *Corinthians*,  
E  
unlesse

unlesse some known thing were minded, or understood of  
 them. This now is like to be something which the Scrip-  
 ture had held forth, which must be this, that persons not of  
 the Church, nor within the Covenant, were common and  
 uncleane. To omit the many places that might be produ-  
 ced out of the Law, wherein there is much strength, which  
 1 Cor. 9. appeareth by the Apostles alleaging the Law in a like case;  
 13. That in the 10<sup>th</sup>. of the *Acts* will informe us concerning  
 this very fully, where by a vision *Peter* was taught, not to  
 call any *common or uncleane*, namely the *Gentiles* that did be-  
 lieve in him: we may see what was counted common or un-  
 cleane: in a vision the creatures of all kindes are shewed  
 Acts. 10. him, and he is bidden to eate, he replieth, he never eate  
 things *common or uncleane*: that which *Peter* was taught by  
 this, followeth, not to count the *Gentiles* beleeving, as  
 common and uncleane, and this appeareth by his under-  
 standing of it. ver. 28. So the other beleevers accounted in  
 like manner, thou wentest in to men uncircumcised, and  
 chap. 11. 3 hadst fellowship with them, which they accounted com-  
 mon and uncleane, so was the common sense, as is evi-  
 dent, the *Jewes* meddle not with the *Samaritans*; Yee know  
 (saith hee) it is an unlawfull thing for a Jew to keepe compa-  
 1ohn. 4. 9. ny, &c. but God hath shewed, that I should not account  
 any common or uncleane, that is, for his kindred or Nati-  
 on, hee meaneth, so hee feare God and beleeve, otherwise  
 the Scripture teacheth, that the beleever hath no part with  
 the Infidell, but must come out and touch no uncleane  
 thing and be separate: Thus is the Apostles sense and  
 1 Cor. 6. 15 meaning found out, a common and knowne thing: noe  
 17. person whatsoever fearing God, and beleeving, are to be  
 counted common or uncleane; and as not they, so not their  
 seed or children; yea if but one of them be such, which is a  
 further extending of the grace and favour to them, for in-  
 couragment, with comfort to continue together, their  
 chil-

Children being not unclean or common, but the children of God, holy and separate, which is the second thing we are to minde, who according to the Scripture account and the reckoning of them, to whom the Scripture did belong, were esteemed *holy and separate* of old in the Law, *Deu. 7. 6. 14. 2. 21. 29. 9.* we may plainly see, and touching children in the 9 *Efra 2.* it is sayd, *the holy seed*, so in *Dan. 8. 24. 12. 7.* the Apostle Peter alleadgeth an exhortation of the Law to this purpose, and applieth it: *Be ye holy, for I the Lord your God am holy, 1 Pet. 1. 16.* according to the substance of the truth known and held forth as before, wee are to minde the Apostle here, *now are your Children holy or separate*, and so there is great satisfaction to the beleieving party, that however their children are the children of God and holy, whereas but only for them, they were but common and unclean: yet now in regard of them, and their being in the Covenant, and of the Church, their Children are accounted as Children both unto God as of old, and holy: as it was sayd of *Israel, the Sons which thou hast borne unto me.* Thus is this latter sense found out and discovered, and the meaning of the Apostle manifested, in way of the right of Children to the Covenant, Church estate and Ordinances (which they are capable of) holy things belonging to holy persons, such are Children, according to the account of the Apostle.

Eze. 16.  
20.

But the opponents of the right of Children to the Covenant, Church, Estate, and Ordinances, tell us, and would have us to beleieve them, that by *common or unclean*, is meant, Bastardy, or illegitimacie, and so they would have the sense thus, else were your Children Bastards or illegitimate, *but now they are holy*, that is, true borne or legitimate. Truly this is a wonderfull understanding, and that which holds forth no light at all, according to the Scriptures, to satisfie the *Corinthians*, with the Apostles reason,



if one be a beleever, then your Children are true borne, and not Bastards : I say noe more to it, but that sure it is a Bastardly sense and understanding of the Apostles reason, and that which will make a many Bastards in the world, and they will hardly exempt themselves from the number according to their own ground. But they tell us further, that the sanctitie of the unbeleever to the beleever, is to his lawfull use, which is the same (say they) with the holynesse of the Children : To which I answere, it is an easy thing to say so, but a great deale harder to prove it : The

Tit. 1, 15: Scripture teacheth, *that to the pure all things*, namely lawfull things *are pure*, and so the wife to the Husband, and the Husband to the wife in Gods Ordinance; but the holynesse of the Children is an other thing, according to the reason of the Apostle before set forth, which I desire may be minded, and I shall need say nothing further : and truly this point of outward or visible holynesse or unholynesse of commonnesse, and being uncleane, is a point of great concernment, which for want of right and due consideration great mistakes doe attend persons, but I may not inlarge to speake of it here.

But yet still the matter remaineth to be declared, that persons so much stick at, and that is an example or precept for this practise of Baptizing Children, which before I speake unto : I shall desire first that they would minde what hath bin sayd before seriously and without prejudice. Secondly I desire they would give such measure as they require to receive, namely, an example or precept for an Unbaptized person to Baptise himsele or others. Thirdly, I would pray them to consider, whether they doe not thinke the Apostle would have spoken more particularly concerning the rejecting of Children, and keeping them off from the Church, the custome being so ancient, that Parents with their Children came in together; an example of refusing them

them lyeth rather on their part to shew. Lasty, I will endeavour to shew them some precepts and examples: And first for examples: It is evident, Children were Baptized aswell as men of yeares, unto *Moses* in the Cloud, and in the Sea. *1 Cor.* 10. 2. this is a cleare example, and there is more in it then some are ware of.

Secondly, there is cleare examples of Baptizing households, the Jaylors and *Lydia*, and the household of *Stephanus* by *Paul* himselfe, *1 Cor.* 1. 16. and as these, so questionlesse other households, as well as those three. It is a rare thing to think there should be no Children. If Children with their Parents were not, as of old, to enter the Covenant, Church-state, and Ordinance of Initiation, *Baptisme* now as *Circumcision* of old, surely the Apostle would not have spoken so generally, and especially considering the Proselytes alway of old brought in their Children with them, as a part of the whole: Yea I affirme it is a full example in force for a president to after times, that Families may, and ought to be Baptized; yea whole Families, for *Paul* Baptized the household of *Stephanus*; and there is no example of putting by Children at all. And I further adde, that if a household, or households should be tendered to Baptisme, wherein there were Children or Infants, if *Pauls* example, and the other should be alledged for pattern: I suppose they had need have an example at the least, if not a Precept to refuse the doing of it, unlesse they would wilfully shew they are not the followers of him, as he was of *Christ*, *1 Co.* 11. that would have Children to come unto him, and not to be forbidden, there being no coming to him here, but in his Church, especially when he hath sayd that of such are his Kingdome. *Ma.* 19. 20.

Thirdly, the Children of the Church of *Coloss* were Baptized as is plaine, the whole Church were buried with *Christ* in Baptisme, as the whole Church of old were *Cir-*

Cumcised; and as of old, they were Baptized unto *Moses*, as before. Now a part of the Church were Children, *Colos. 3. 20, 21.*

But further, there is the plaine order and command of *Jesus Christ* for the Baptizing of Children, which I make appeare thus, *Abraham* was to be made according to *Gods* Covenant unto him, a Father of many Nations, and so were his seed to be: the Jews for a time, were the only people: but the time came, the Kingdome was to be taken from them, and given to a Nation, the Gentiles, that should bring forth the fruit of it. Many Nations are to be *Abrahams*, and to have him for their Father. Now all these Nations, according to the expresse command of *Christ*, in the 28. *Matth. 19.* are to be Baptized, and who dare gainsay him? *Rev. 4. 18.* Now however, it is possible, though nothing likely, there should be three Families, and no Children in them; yet that there should be Nations and no Children, is altogether impossible. But the Nation, and all Nations that imbrace *Christ*, are to be Baptized, according to *Christs* command; and so Children as a party, even as of old, they were a part of the Nation of the Jewes, and Circumcised, yea and Baptized unto *Moses*, as before. The Nations that are made *Abrahams* seed; the Nations that are saved; the Kingdomes which shall become the Kingdomes of our Lord, must needs receive *Christs* badge, and be Baptized according to his will and pleasure, one part of those being Children, not come to understanding. And upon what ground I know not, that any should curtaile the Nations, which according to *Gods* promise, *Abraham* was to be a Father of, by cutting off one part, to wit Children, when it is so manifest a thing. Children were one part of the Jewish Nation, and equally interessed in the Covenant, and in *Abraham* for a Father also, as well as persons of yeares. And that Nation when it shall be born againe in one day; shall be compleat, and shall not

*Rev. 24. 21.*



not be a part by leaving their Children behind them. This learning the Scripture doth fully and very plentifully teach; yet some will conclude, as an inconveniencie following thereon, that if it were so, then there must needs be Nationall Churches, which followeth no more necessarily from it, then tythes followeth from the Law, alledged about the maintenance of the Ministerie, *Cor. 9. 14.* The Institution of *Christ* in the one and other carryeth the force, and is to be regarded.

But it may be sayd, and is by some, that in the 28 *Mat.* 19. our Lord requireth, that they be first taught, and then Baptized, which Children cannot be; hereunto I say that this (first) is their owne quein, and an addition not to be suffered: Nations are to be made *Christs* Disciples by Baptisme, teaching is necessary before and after, concerning the knowledge of *God* in *Iesus Christ*, if persons of yeares are first to be taught the knowledge of *CHRIST*, and then Baptised, it doth not follow at all, concerning Children in the least, which are alwaies included in their Parents; as the profelytes of old were to be taught the knowledge of the *God* of *Israel*, before they were received to Circumcision the Ordinance of Initiation, but not so their Children: indeed it were most unreasonable to require it of them, or to refuse them because of it, when nature by time hath not done its part, yet if any will inforce this so as by wringing the nose to cause blood, let them teach children of 10 daies old if they please, for to refuse them Baptisme, they may not, for no conditionall If, may be put in their case, as there was none in Circumcision of old. If any shall say, thus we learne *Christ* of *Moses*, I answere and say, it is very lawfull for us so to do, for he wrought of him: and surely it is a very froward & obscure way of reasoning, to set the Children, in way of oposition to the Parents in the case of beleeving, & of interest in the Covenāt of Almighty God

God, which the holy Scripture never doth, nor teacheth us to doe, no not by one instance or example : in the Scripture, Nation is opposed and set in opposition to Nation; *Jewes* against *Greeks*, and other *Gentiles*, Families, against Families; and Beleevers against Infidells; but not Parents against Children, according as these men doe.

Thus both example and precept is shewed in the case of Baptisme of Children, which if neither could have bin shewed, a just consequence is a reall demonstration of the will and pleasure of God, as in other cases, so in this of Baptisme, and that may be gathered (and is fully) in the former part of this Discourse, both negatively and affirmatively deduced: I leave the further consideration of it, and the whole matter to be considered of by those that love the truth; whom the God of truth lead into all truth for his Sonnes sake, *Amen.*

**FINIS.**

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